The Sovereign GOD Acknowledged and Bleſſed, both in Giving and Taking away.

A

SERMON

Occaſioned

By the DECEASE of

Mrs. *Deborah Prince*,

On Friday *July* 20. 1744. In the 21ſt Year of her Age.

Delivered

At the *South Church* in BOSTON, July 29.

Being the LORD'S-DAY after her Funeral.

With Prince 1744

A BRIEF ACCOUNT of the Dealings of GOD towards Her; eſpecially in the Time of her Sickneſs and Paſſing through the Valley of the Shadow of Death.

By Her Father.

Pſal. xxxvi. 9. *In thy Light ſhall we ſee Light.*
Zech. xiv. 7. *It ſhall come to paſs, that at Evening Time it ſhall be Light.*
Pſal. xxxiv. 2. *The Humble ſhall hear* thereof, *and be glad.*

BOSTON, Printed by ROGERS and FOWLE for T. RAND in Cornhill. 1744.

A

SERMON

Occasioned

By the DEATH of

Mrs. Deborah Prince,

On Friday July 20, 1744. In the 22d Year of her Age.

With

A brief Account of the Dealings of God towards Her; especially in the Time of her Sickness and Pining through the Valley of the Shadow of Death.

By Her Father.

BOSTON, Printed by Rogers and Fowle for T. Rand in Cornhill. 1744.

The Sovereign GOD Acknowledged and Bleſſed, both in Giving and Taking away.

JOB I. 21.

The LORD gave, and the LORD hath taken away; Bleſſed be the Name of the LORD.

THIS is the latter Part of the firſt Speech of *Job*, on the ſurprizing Loſs, not only of his Eſtate; but alſo and more eſpecially his *Children*, who no doubt were vaſtly the moſt dear to Him, and their awful and ſudden Death by far the moſt afflicting.

See how bitterly He bewails their Loſs in Chapter xix. 2—5. *Oh that I were as in Months paſt, as in the Days* when GOD *preſerved me! when his Candle ſhined upon my Head*, and when *by his Light I walked* through *Darkneſs! as I was in the Days of my Youth, when the Secret of GOD* was *upon my Tabernacle! when the* ALMIGHTY was *yet with me! when* MY CHILDREN were *about me.*

While *one* in haſte was telling Him, the *Sabæans* had *taken away his Oxen and Aſſes and ſlain his Servants* working with them; *another* comes and tells Him, *the Fire of* GOD had *fallen from Heaven and burnt up both his Sheep and Servants* with *them*: while this was ſpeaking, runs a *third* and tells Him, the *Chaldæans* had *carried away his*

his Camels and ſlain his Servants attending *them*: and while this was ſpeaking, comes a *Fourth* with more ſurprizing News than all— How *a Great Wind had blown down the Houſe* where his CHILDREN were making merry, and *killed them* alſo.

This laſt Meſſage, as a judicious Expoſitor obſerves, was by the Policy of *Satan* reſerved to the laſt, (1) Becauſe the Tidings for the *Loſs* of his *Goods* would not have been ſo grievous, had He heard of his *Children's Death* before, to whom He hoped to have left them. And indeed when a Man lies under a *Great* Affliction a *Leſs* is not much minded. (2) Becauſe when He was more and more ſurpriz'd and preſſed with the former heavy and ſucceſſive Tidings, He would be the leſs able to bear *this moſt afflicting of all*, the more likely to ſink down under it, and to brake forth into Impatience and evil Tho'ts and Speeches againſt the ſovereign GOD. (*j*)

But upon this immediately we read— 'Then *Job* 'roſe, and rent his Mantle, and ſhaved his Head, and 'fell down upon the Ground, and worſhipped, and ſaid, "Naked came I out of my Mother's Womb, and naked "ſhall I return Thither; *The* LORD *gave, and the* LORD "*hath taken away*; *Bleſſed be the Name of the* LORD.

Here we have (1) His affectionate and religious *Carriage*; and (2) His wiſe and pious *Speech* on this Occaſion.

1. His affectionate and religious *Carriage*.

Then JOB *aroſe*: as one that ſunk not under his heavy Affliction; but that in a ſuitable Manner He might behave Himſelf, and ſhow his due Reſentment of this afflicting Providence.

And rent his Mantle and ſhaved his Head: This He did as a lively Expreſſion, both of his great Trouble, and of his penitent and contrite Frame of Spirit under ſo grievous a Chaſtiſement. As for theſe outward Rites

(*j*) *A. Jackſon*,

obſerved

bſerved in thoſe ancient Times and Places; they were rticular Cuſtoms of a meer arbitrary Nature, which eople of other Countries or Ages are by no Means bliged to uſe: But where thoſe Rites prevailed, they ere very ſignificant and moving both to the afflicted emſelves and to thoſe who ſaw them. So JACOB *rt his Cloaths* at the ſuppoſed Death of his beloved *oſeph. Gen.* xxxvii. 34: And the Intent might be to gnify, how his Heart was rent with Grief, and what tle Comfort He took in the Things about Him. So *e ſhaving of the Head* was alſo uſed in Times of great fliction: as in *Jer.* vii. 29. *Cut off thine Hair O* JE-USALEM, *and caſt it away, and take up a Lamentation.* nd it ſeems to be done to ſignify, that their Caſe was deplorable, as it became them to lay by all their Or-ments; the Hair being then accounted a principal rt of their Ornament. (j)

And fell down upon the Ground, and worſhipped. He ther fell down on his *Knees*, or rather proſtrate on his *et*; as *Mercer* & all the other Verſions repreſent Him†. t He *fell down on the Ground*, to ſignify his low Hu-iliation under the Stroke of GOD: and He fell down, worſhip in a more lowly Manner, or as a Token of e moſt profound Adoration and Submiſſion. The *riack* and *Arabick* render it; *He fell down on the Earth loring. And worſhipped:* i. e. with religious Reverence le ſaw and humbly own'd, paid Homage and ſubmit-d to that DIVINE, ſovereign and awful POWER which d ſo ſorely ſmitten Him.

And here, his humble Worſhip is not meerly *mental*, wholly ſilent; but with becoming outward *Poſtures*, alſo brakes forth in *Expreſſions* full of lowly Sentiments out Himſelf, Acknowledgements of the holy Hand GOD, and of Honour to Him under all theſe evous Diſpenſations.

(j) *A. Jackſon.* † See *Mercer* on *Job*, and the *Polyglot Bible*, &c.

2. We

2. We have then his wiſe and pious *Speech*, on thi Occaſion.

Short indeed, but extreamly pertinent and pithy— *And ſaid*, '*Naked came I out of my Mother's Womb* with Self-abaſement He looks *back* to the Time of hi Birth; when He came naked into the World, withou the *Eſtate* and *Children* He had ſince poſſeſſed, and now without again. *And naked ſhall I return Thither* He now as humbly looks *forward* alſo to that certai Time approaching when He muſt return as naked ou of the World as when He came into it. By a beauti ful Turn of Speech, He ſeems now to look on th *Earth* to which he was fallen either as his *Original* o *Future* MOTHER, and the *Grave* as her *Womb*, to whic e're long He ſhould return as naked as He was Bor As if He had ſaid—'As I came naked from my *Mother* 'Womb; I ſhall return naked to *This Earth* to which 'am fallen. Yea by Returning *Thither*, He may ſeem to ſignify; that when He ſhould go out of this viſibl World, He ſhould return to a State in the *Grave* lik that in the *Womb* of his *Humane Mother*: that as *Ther* He was once ſhut up in Darkneſs, waiting for a happ Deliverance; ſo when his Body came to be ſhut up nake in the *Grave* or *Womb* of his *Mother the Earth*, it woul be There as an *Embrio* alſo, waiting for an happier Ex into a World of Glory. (j)

Nor are his Tho'ts confin'd to Himſelf, or the Earth or his great Affliction: But He looks up to GOD as th Orderer of whatever befell Him, and under all He *Bleſſ* this ſovereign Being. *The* LORD *gave, and the* LOR *hath taken away*; *Bleſſed be the Name of the* LORD.

By the NAME of the LORD is meant THE LORD HIM SELF: as the *Name* is often taken for *Him* who bears it † The Words in the Original are—JEHOVAH *gave, an* JEHOVAH *hath taken away*; *Bleſſed be the Name o*

j *A. Jackſon.* † *Sanctius* in *Pol. Synopſi.*

JEHOVAH

JEHOVAH: and in every Clauſe he repeats this venerable Name JEHOVAH, to ſignify, how intently his Mind was fix'd upon HIM in theſe afflicting Diſpenſations, and what a ſublime Pleaſure the Idea gave Him.

In theſe Things we ſee his ſoaring *Piety* in the midſt of his moſt grievous Trials; and how by *Faith* it riſes from the deep Reſentments of *Nature* in ſinking Sorrows, to the Heights of *Grace* and Employment of Heaven in *Bleſſing the Name of the* LORD.

Firſt his natural Paſſions vent themſelves in rending his Mantle and ſhaving his Head, in ſpoiling Himſelf of his Ornaments and falling down to the Ground; There He humbles Himſelf and worſhips: He owns his naked State as He came into the World; that He had ſince received all his Enjoyments at the ſovereign Hand of GOD; that GOD had beſtowed them as tranſient Comforts; that when He comes to Die He muſt part with them all; that GOD had a Right to take them away before, when He pleaſed; and that now they are gone, it is HE that has taken them: Yea He owns his Obligations of Gratitude to this DIVINE DISPOSER, in Giving HIM his pleaſant Enjoyments: and now GOD had only taken what He had kindly for a Time beſtowed; he not only humbly ſubmits, but alſo retains the grateful Senſe and *Bleſſes the Name of the* LORD.

All theſe Things ſeem plainly exhibited in the Example before us; and were doubtleſs written for our Imitation under the moſt heavy *Bereavements*, whether of *Children* or *Others*, or of *any Earthly Deſire* whatever.

But from this latter Part of the Speech of *Job*, we may raiſe this

GENERAL DOCTRINE,

That in our moſt ſore Bereavements, we ſhould not only with a humble Thankfulneſs and Submiſſion own, that the LORD *gave, and the* LORD *hath taken away*; but alſo *further labour after ſuch raiſed and amiable Views of* GOD, *as even to* BLESS *his Name.*

I. We ſhould then with a humble *Thankfulneſs* and *Submiſſion* own, that *the* LORD *hath given, and the* LORD *hath taken away.*

The ſovereign Hand and Will of GOD muſt needs be concerned in all Events. As He made every Thing, every *Spirit* and every *Atom* in Heaven and Earth; He formed them with wiſe Deſigns, to fill up all their Places in his unbroken and conſummate Scheme of Providence. For his wiſe Pleaſure they were and are created. And as He Preſerves them all, for his wiſe Pleaſure alſo they are Preſerved. His Kingdom likewiſe ruleth over all, and his Dominion from Generation to Generation, even for ever. He made the whole *Creation* on Purpoſe for *Dominion*. And He is always equally Preſent every where, both to uphold and order even every *Spirit* of the *ſmalleſt Animal*, as well as the *higheſt Arch-Angel*; and every *Atom*, as well as the *whole Globe of the Earth*. It is equally eaſy to Him to uphold and govern continually as well as create the one as the other for wiſe Deſigns: and there is not the leaſt among them but ever has its *Influence* as well as *Place* in his wide Dominion.

The SON of GOD aſſures us, that *not a Sparrow falls to the Ground*, or Dies, *without Him*, and that the *Hairs of our Heads are all Numbered*. Mat. x. Luke xii. So univerſal and ſo perfect is his ſovereign Providence. All our Comforts and all our Troubles muſt be ordered by Him. And when our dear Enjoyments are removed from us, we ſhou'd then ſee and own his ſovereign Hand both in Giving them to us and in Taking away.

1. We ſhou'd then with *Thankfulneſs* acknowledge, it is the LORD who *Gave* them.

As we came naked into the World, whatever Comfort we have enjoyed ſince, we have received from Him; we have received it from his ſupreme Will and Hand; and he has beſtowed it on us as an undeſerved Gift, with perfect Freeneſs and Liberality. Many of our

our *Earthly Goods* may ſeem to come by our own Foreſight, Care and Induſtry, or the Hand of others; or by a great Variety of ſecond Cauſes: But theſe are all comprized within his Influence and Providence: It is He that gives us Forecaſt and Power to get worldly Wealth or Honours: It is He that orders thoſe innumerable Circumſtances that render our Contrivances, Cares and Labours proſperous; or that ſometimes proſpers us without them. It is He alſo that gives us *Children* ‖ and *other Relatives*: It is He that form'd them with their various Geniuſes, Powers and Pleaſancies; And 'tis He that gives them their Accompliſhments, their Moral Virtues, and their Chriſtian Graces; and that makes them lovely and delightful to us.

In ſhort, whatever Creature-Comfort we have enjoyed, we have received from the kind and giving Hand of God. And their *Continuance* to us alſo is as much his *Giving*, as when at firſt Beſtowed. We have been unworthy of them every Moment: And as he has graciouſly continued them, his *continuing* them has been a continued *Giving* them.

While He Gives them, we ſhou'd then be conſtantly acknowledging his kind and undeſerved Gifts with *Thankfulneſs*: Nor ſhou'd our *Gratitude* expire upon the Removal of them. When they are taken away, we ſhou'd ſtill remember the Divine Benignity in Giving them at firſt, and in Preſerving them ſo long: And we ſhou'd alſo call to mind the Comfort we have received by them; not to increaſe our Sorrow, but in the midſt of Sorrows, to keep alive the Senſe of our Obligations and our due *Thankfulneſs* to him that Gave them.

And here we ſhou'd conſider the Gift of theſe Comforts to us, as related to *his wiſe Decree and Providence*; that he Gave them in all their *Kinds*, their *Meaſures*, and their *Seaſons*; and in thoſe that were moſt wiſe and fitting: that he gave them to be juſt ſuch Comforts to

‖ Pſal. cxxvii. 3.

us, as he has made them actually to be: and that he gave them to continue for ſuch a Time as he has continued them, and not a Moment longer. *Job* vii. 1. & xiv. 5.

In fine, that he had an abſolute Right to Give them or not to Give them as he pleaſed: that he might have choſen not to have Given them at all, or not to have made them ſo agreable, or not to have Given us ſo much Comfort in them, or not to have Given them for ſo long a Seaſon: But every *Meaſure* and *Duration* of our *Comfort* in them is intirely owing to his ſovereign Kindneſs.

2. We ſhou'd then acknowledge with *Submiſſion* alſo, that the ſame LORD who *Gave has Taken them away.*

What ever be the *Means* of their Removal, yet every Kind of Means is comprehended in his univerſal Providence. *Shall there be Evil in the City, and the* LORD *hath not done it?* Surely no. *Amos* iii. 6. *I am the* LORD, *and there is none elſe: I form the Light, and create Darkneſs: I make Peace, and create Evil: I the* LORD *do all theſe Things.* Iſa. xlv. 6, 7. He does all theſe Things either by his immediate or mediate Influence: either by himſelf; or by the inanimate Powers of Nature, which he ever upholds and governs; or by the holy Angels who are the ready Doers of his ſovereign Pleaſure; or by Men, or evil Angels whom he reſtraineth, exciteth or permitteth as he pleaſes.

In ſhort, the whole Creation are his Inſtruments intirely at his Diſpoſal: They are ever under his wiſe Direction: And as *He* always *does according to his Will* among them, ſo not any Comfort can be taken away without him. When they are removed from us, it is the ſame GOD who Gave that does it. He is the ſovereign LORD who kindly Gave and made them ſuch Comfort to us; who Gave them for ſo long a Seaſon, not a Moment longer; who had a Right to appoint the Seaſon and therefore when that Seaſon ends, to Take them away.

For as a learned Man obſerves; when *Job* confeſſes the LORD had *Given*, he ſignifies that GOD had

Give

Given as to *reserve to Himself the full Propriety and Power over them*: that he does not Give us the *Property* of them from himself; nor yet the *Enjoyment* of them in any other Way than in intire Dependance on his sovereign Pleasure. (m)

The most lowly Submission therefore is most clearly due to GOD, in the most sore Bereavments of our Earthly Comforts. And in such Bereavements we shou'd eye his Sovereign Hand and Pleasure, bow down our Wills, and give up all our Scheams, Delights and Affections to Him in these trying Dispensations. The *Septuagint* here adds—*as it pleased the* LORD, *so it is done*. It being the LORD *who takes away*, is *Reason enough* to silence every murmurnig Disposition, to calm our tumultuous Passions, and oblige us to resign Ourselves and our most dear Enjoyments to his Sovereign Pleasure.

And we shall both clearly see *this Reason* and feel *this happy Efficacy* of it; if we have believing Views of his adorable Perfections, his consummate Wisdom, his spotless Holiness, and Justice, his abundant Kindness in and thorough CHRIST, his inviolable Truth, and our Covenant Interest in him. For then in Taking our dearest Comforts from us, we shall view him as acting in a righteous, holy, wise, gracious and faithful Manner: Correcting us indeed in his righteous, holy and fatherly Displeasure; but therewith in Wisdom, Faithfulness and Loving-kindness, for our greater present & eternal Benefit.

Yea,

II. In our most grievous Bereavments, we shou'd yet further labour after *such raised and amiable Views* of GOD, as even *to Bless his Name*.

So *Job* appears to rise in his pious Exercise, upon his sore Bereavments. First with low Abasement he looks backward, and then forward on his naked State, both as he enter'd and is to leave the World: Then with *Thankfulness* he calls to Mind and owns the Divine Fa-

m. *Mercer* in *Job*.

vour

vour to him in *Giving* and *continuing* his *loſt Enjoyments*. Then he paſſes on to a harder Work of Devotion ſtill, viz. *Submiſſively* to yield to the Hand of GOD in *Taking them away*: And now he riſes up to the Hight of Piety, even under his oppreſſive Grief, and with an elevated Voice he cloſes his Adoration with *Bleſſing the Name of the* LORD.

In this exalted Point of Piety he ſeems to act, not only above, but even contrary to the genuine Reſentments of Nature; as to *Bleſs* the LORD who had *juſt Taken away* both his *Eſtate and Children*, and this in a very ſudden, awful and aggravated Manner. One wou'd think—a *low Submiſſion* to the Sovereign Hand and Will that ſmote him, was as much as genuine Piety wou'd require or diſpoſe him to. But *immediately* to *Bleſs* the SEVERE BEREAVER!—How can heavy Sorrow and chearful Bleſſing riſe from the ſame Heart and Mouth together? Surely ſome heavenly Rays of Light muſt ſhine into his gloomy Mind; and he muſt have thoſe opening Views of GOD, as made him for a while forget his Sorrows, and fill'd his Soul with Conſolations.

A Myſtery this ſeems to the carnal World: But a Scene the Sanctified are no Strangers to: They often ſee it; they clearly underſtand it; and they can eaſily unfold it to one another. Their Graces work in every Paſſion and Affection: Their believing Views of GOD will eaſily ſet them all a moving: when their Views of GOD are lively, their Graces and Affections grow lively too: And a ſingle View of his tranſcendent Glory in the Face of CHRIST and of their Covenant Intereſt in Him; one ſuch View as *Job*—when he ſaid, *I know that* MY REDEEMER *liveth*, will in a Moment raiſe the Heart from the Depths of Sorrow and Mourning, above all the Views of Creatures, to the Heights of Joy and Praiſe.

Some ſuch View of GOD as this, it ſeems was given to *Job*, while under his oppreſſing Grief he is bowing down and worſhipping his DIVINE CORRECTOR.

While

While this pious Man is viewing and owning the *Hand* of GOD in *Giving* and *Taking* away, humbling himself before HIM, and bowing his Will to the Divine Pleasure; he gains that exalted View of GOD, which moves him to break forth and *Bless his Name.*

And indeed a *low Submission* to the Sovereign GOD in dark and trying Dispensations, is the very next Door to *Joy* and *Transport.* Their great Design is to submit the Will to *his.* The more hard the Trial, the more compleat the Conquest: And the more compleat the Conquests, the more submissive and calm the Soul; the turbulent Passions layed; the End of the Trial compliſhed; and the peaceful and humble Soul prepared for those amiable and raised Views of GOD in CHRIST, and especially as *Ours*, which will excite our Joy and move to Bless him.

How can the Soul disturbed with unsubmissive Passions under his afflictive Hand, have *amiable* Apprehensions of him? It is indeed the Want of these Apprehensions that make and keep us unsubmissive. He in one Scheme of Prospect, and we in another: We presumptuously ready to think that ours is better, and to prefer our Wisdom to his; or imagine he is not so kind or merciful as we would have him to be, or as we are Ourselves: And these are some of the principal Grounds of our Dissatisfaction or Quarrelling with HIM, that a diminutive Creature of his, infinitely inferior to HIM in Understanding and Goodness, should be so vilely arrogant and audacious!

But when we come to have such high Apprehensions of Him, as to silence our complaining Thoughts and all our roiled Passions; the Soul subsides into a pleasing Calmness and Serenity, a humble Satisfaction with the holy *Will* and *Hand*: The very Sense of such a Submissiveness, Serenity and Satisfaction in us, will raise inward Gladness for this Grace bestowed, and move our Souls and Tongues to Bless him. And then in such a State of inward Peace, there's nothing to prevent us from

from riſing higher in our Views of GOD: But even thoſe Contemplations of him which give us ſuch pleaſing Satisfaction in his grievous Dealings with us will incline our Minds to the more intentive Contemplations on him: And the more we view him, the more we ſhall diſcover of his tranſcendant Excellence and the higher will our Pleaſure riſe, to excite our Thankfulneſs and Praiſes.

Now, we ſee his glorious Sovereignty, his abſolute Authority, his unlimited Dominion, his unſpotted Holineſs, his unblemiſhed Juſtice, his unerring Wiſdom, his univerſal Providence, his boundleſs Goodneſs, his inviolable Truth, his perpetual Mindfulneſs of his well ordered Covenant, his punctual Faithfulneſs to fulfil it to us; in ſhort, his abſolute Unchangeableneſs, Eternity and Allſufficiency to be our perfect ſatisfying and endleſs Portion: We ſee ſuch an infinite *Fulneſs* of Glory and Bleſſedneſs in him, and ſuch an infinite *Freeneſs* to communicate of them to us through CHRIST the *Mediator*; that we intirely cloſe in with him, we moſt highly admire and love him, we rejoice in his Glory and Happineſs; we praiſe him for all that he is in himſelf, and for all that he does in the World; we wiſh him only to be what he is, and to do whatever he is pleaſed to do; we wiſh his *Will* may be the perpetual Rule of all his Actions; we wiſh his Deſigns may be for ever accompliſhed; we wiſh him to fulfil his moſt wiſe and univerſal Scheams, without the Omiſſion of the ſmalleſt Branch or the leaſt Iota; and we wiſh his *Glory* may be the End of all: Yea we are intirely ſatisfied, that all theſe Things ſhall be; we intirely acquieſce, rejoice and praiſe him; and to him we freely yield the Dominion, Power and Glory of all for ever.

This it is to *Bleſs* the Name of the LORD: And to theſe high Flights of Faith and Piety ſhould we labour to riſe, even in our moſt ſure Bereavements, and in his darkeſt Diſpenſations.

For whatever be the outward Appearance of Things in this preſent State of Probation; yet the moſt Glorious GOD is ſtill ever the ſame: He is now as Holy, Righteous, Gracious, Wiſe and Faithful, in all the ſeeming Diſorders of this lower World, as in all the Order and Bleſſedneſs of the Heavenly Places. The preſent dark, myſterious Diſpenſation is only to exerciſe and try our Faith and Patience: And when theſe are ſufficiently tried, improv'd and brightened, we ſhall then be exalted into the clear Viſion; where all theſe puzling Myſteries will open fully to the raviſhed Soul, to its ſuperabundant Recompence for all its preſent Pains and Perplexities, and to its endleſs Entertainment, Admiration and Satisfaction. *What I do* (ſaid CHRIST to *Peter*) *Thou knoweſt not Now, but Thou ſhalt know Hereafter*, *Joh.* xiii. 7. And the inſpir'd Apoſtle tells us, 1 *Cor.* xiii. 12. *For now we ſee through a Glaſs darkly*, (or *in a Riddle*, as the Original ſignifies) *But then Face to Face: Now I know in Part, But then I ſhall know even alſo as I am known.*

Thus have we made a few Reflections on the ancient and becoming Example here exhibited, for our Inſtruction and Direction in our ſore Bereavements. A great Number of other Particulars might be obſerved: But the Subject is very copious, and the Heads we have mentioned are comprehenſive of them.

And now for ſuch an IMPROVEMENT as theſe Things wou'd lead us to. It wou'd eaſily ſpread into various Branches: But the *Sum* of them all may be reduced to *This*—

Let us Labour in our Bereavements to Go and Do ſo likewiſe.

And in Order to ſuch a Behaviour, here we ſee the great Neceſſity of *Faith*, even *that vital Faith* which is from a Divine Operation, and of the lively Exerciſe thereof in our Contemplations on the Bleſſed GOD in the Times of our Bereavements. For 'tis this *Faith* in

Exerciſe that gives our Souls the Evidence of HIM who is inviſible. It gives the evident Diſcovery of his inviſible Glories in the Face of CHRIST, to the contemplating Mind: And when we come to ſee them, they will raiſe our Souls above our moſt preſſing Sorrows, they will fill us with Contentment in Him: Yea they will inſpire with Joy; they'l make the Soul exult, break forth in Praiſe and Bleſs his Name.

And the more myſterious and dark his Providences, the more we need to raiſe our Minds from Things below to the believing Contemplations of this Higheſt and moſt Glorious Being. When we look on Things Below, a thick and melancholly Darkneſs encompaſſes us about, which affects our Minds with Sorrow and ſinks them in Dejection: But when we look up to GOD, and fix our Eyes on him, as he appears in CHRIST; we ſee in him a glorious Light, to chear our Spirits and raiſe them up to a perfect Satisfaction in him. He was abſolutely happy from Eternity without any Creature; and ſurely in HIM *we* may be happy alſo, though bereaved of every other Being. He need only unvail his Glories in the Face of CHRIST, to convince us of it, and make us feel it. All Things in Earth and Heaven are nothing to him: As we come to know him, we clearly ſee it: And the more we know him, the leſs we eſteem the moſt lovely Creatures in Compariſon with him, and the higher we riſe in our Admirations of him, and grow in Happineſs.

In fine, by the lively *Exerciſe* of *Faith* in the Contemplations of him, we bring the delightful Viſion of his Glories into our Minds; he opens them to us, to our Wonder and Complaceney; we come even here into the ſenſible Enjoyment of him; we come into a ſatisfying Experience of our Intereſt in him; and our Hearts and Tongues can Bleſs and Praiſe him in the Loſs of all Things here below.

Such a noble Flight the aſpiring *Aſaph* roſe unto, and ſuch a Satisfaction he exulted in, when he cried out aloud

aloud as in Pſal. lxxiii. 25, 26. *My Heart was grieved, and I was pricked in my Reins—Nevertheleſs, I am continually with Thee: Thou haſt holden me by my Right-Hand: Thou ſhalt guide me by thy Counſel, and afterward receive me to Glory. Whom have I in Heaven* but Thee? *And* there is *none upon Earth that I deſire beſides Thee! my Fleſh and my Heart faileth*; but GOD is *the Strength of my Heart and my Portion for ever.*

To ſuch a *Flight* of *Faith* ſhould we aſpire, when bereav'd of the deareſt of our Earthly Comforts, whether it be of a *Father*, a *Mother*, a *Wife*, a *Huſband*, a *Brother*, a *Siſter*, a *Son* or a *Daughter*; the Two laſt of which were in the grievous Caſe of *Job*, when he made this humble Acknowledgment and Bleſſed the Name of the LORD.

And in the Taking away of our *Children*, we have more eſpecial Reaſon to *Bleſs* him; when he has made them *amiable* and *delightful*, in their natural Conſtitutions, acquir'd Endowments, and wiſe Behaviour.

When he has given us *Children* of a lively and pleaſant Spirit, a calm and even Mind, a clear Underſtanding, an eaſy Apprehenſion, a ready Memory, an ingenious Diſpoſition: More eſpecially when in the forming of their natural Conſtitution, he has given a great Meaſure of *common Grace*: By which I mean, a ſweet, mild and kind Temper; a tender and honeſt Heart, Gentleneſs, Meekneſs, Modeſty, Humility; a Tho't-ful Mind, a Thirſt for Knowledge, an Aptneſs to obſerve and learn, and a reſpectful Readineſs to obey their Parents: And moſt of all, when growing up, he has not only reſtrain'd them from Youthful Sins and Follies, made them ſerious and conſiderate, diſcreet and circumſpect, cautious of offending others; but alſo excited their Thoughtfulneſs about their Souls and Eternity, and given the lively Signs of *ſanctifying Grace*; which in its genuine Exerciſe is the Height of Lovelineſs on Earth, will grow to Glory in Heaven, and render

them moſt lovely in the Eyes of Saints, Angels and CHRIST, for ever.

When he has Given us *ſuch a Child as This*, though mortal, for a tranſient Seaſon, and to expire before us; He undeſervedly and highly favours us, and we have *additional Cauſe* to *Bleſs* Him, though he takes it away.

And this brings me to the *known Occaſion* of this Diſcourſe, *the Death of my Dear and eldeſt Daughter*: On which Account I have abundant Reaſon, not only to bow down with low Humility and mourn my Great Loſs, the awful Frown of GOD therein, and my Sins among the provoking Cauſes of ſo heavy a Stroke; but alſo to ſay with *Job*, and O that I might ſay it in a ſutable Manner — *The* LORD *hath Given, and the* LORD *hath Taken away*; *Bleſſed be the Name of the* LORD.— To *Bleſs* Him in *Giving* ſo dear a Creature, who has been ſo Great a Part of the Delight of my Houſe theſe *Twenty Years*, ſeem'd eaſy while ſhe was continued with us: But to *Bleſs* Him *now* upon *Taking Her away* in the Flower of Life;— I find it difficult, above the Power of Nature, I need the Grace of *Job* to do it, and for this I earneſtly deſire your Prayers.

You have from her Childhood ſeen her grave Behaviour in this Houſe of GOD and other Places. You have generally known her Character, and have ſufficiently given it; eſpecially in her Sickneſs, at her Funeral, and in your common Diſcourſe. I need not therefore give it to this Aſſembly. And I am more eſpecially reſtrained, not only by my near Relation, but alſo by what ſhe ſpake to me one Morning early and alone about *three* or *four* Days before ſhe Died: Said ſhe, with all the Emotions of a grieved Heart, 'Dear 'Father! I have been told, you ſpeak to People in my 'Commendation: I beg you wou'dn't! I am a poor 'miſerable Sinner! I don't deſerve to have one Word 'ſaid in my Favour! Pray Sir don't! I beg you 'wou'dn't. You can't think how Grievous it is to me!

On

On theſe Accounts I muſt forbare her Character: Or I might truly repreſent it in an amiable Light, for the Excitation of the Children now before me: Or if I were to ſay, I had juſt now drawn it; her Acquaintants would reply; 'I might have juſtly ſaid a great Deal more, and ſhould *Bleſs* the Name of the LORD.'

But becauſe GOD's *Dealings* with Her both *before* and *in* her *Sickneſs* have been ſo remarkable; I can't but think it will be for his Glory and your Advantage, to preſent you with ſome Relation of them. In which I ſhall chiefly ſhow *her great Infirmities*, and the ſurprizing Diſplay of *his Sovereign Grace and Power* in her laſt Extremity.

It was on *Dec.* 23. 1723, when He *Gave* her to me: And juſt about *ten Months after*, He firſt threatened to *take Her away*. This was one of the moſt diſtreſſing Seaſons both with *my Family* and *this Congregation*. For at the very ſame Time lay exceeding ill, both *She* and *our only Brother*, and alſo *your Rev. Senior Paſtor*: And they were all apprehended in Danger. But the merciful GOD was pleas'd to hear our Cries, and ſpare them all for *near Twenty Years* together. I mention this to put us in Mind of our great Obligations, and excite our Praiſes.

As ſhe grew up, he was pleas'd to reſtrain her from youthful Vanities, to make her ſerious, and move her to ſtudy the BIBLE and the beſt of *Authors* both of *Hiſtory* and *Divinity*: Among the latter of which, Dr. *Watts* and Mrs. *Rowe*'s Writings were very agreeable and familiar to Her. The SPIRIT of GOD was alſo pleas'd to work on her Heart by, Dr. *Sewall*'s Miniſtry, for whom ſhe had a high Eſteem, and by other Means of Grace: Eſpecially when ſhe came to be about *Fourteen* Years of Age; 'convincing and humbling her (as in a Paper of hers ſhe repreſents it) of all her Sins both Original and Actual, of their Greatneſs and Heinouſneſs, and of her Need of a SAVIOUR;

'OUR; enabling her, as ſhe hoped, to repent of her Sin
'and forſake them; to look on CHRIST as a compleat
'Redeemer; to renounce her own Righteouſneſs, and
'depend on his only; and making her willing to accept
'Him as offer'd in the Goſpel, as her Prophet, Prieſt
'and King, to inſtruct, intercede for and rule over
'Her.'

Upon this ſhe was deſirous of Renewing her Covenant in *Publick*, and coming up to *all his Ordinances*. But Apprehenſions of her own Unworthineſs and Fear of Eating and Drinking Judgment to herſelf, diſcouraging'd and prevented her; till *July* 18. 1739, when ſhe narrowly eſcaped being drowned in her Father's Boſome. For as I had juſt received her into my Arms in a Boat, in Order to go aboard a Veſſel in the Harbour bound to her Uncle *Denny*'s at *Arrowſick*; the Boat ſhear'd off, and I fell back with her into the Salt Water Ten foot Deep, with which ſhe was almoſt fill'd; and we Both continued under it out of Sight of her Brother and ſecond Siſter, looking on for about a Minute. And if a Couple of Strangers from *Connecticut* had not been Providentially near at Hand to reach Her quickly; in a Minute or two more ſhe had been paſt Recovery. But now ſhe lived *Five Years* and *two Days* longer.

Being affected with this great Danger and Deliverance, ſhe ſeem'd to be further awakened and ſtirred up to her Duty of Devoting Herſelf to her DIVINE PRESERVER, of walking in all his Commandments, and living to his Glory. And in Conſequence of this, at her own Motion, ſhe was on *Lordſday* the 5th of the *following Month*, Propounded; and the 19*th* Publickly Gave Herſelf to GOD in Covenant, and came into full Communion with us.

When Mr. *Whitefield* came and preached in the *Fall* of the *Year enſuing*; ſhe, with Multitudes of Others, was excited to a livelier View of Eternity, to a greater Care of her immortal Soul, to a ſtricter Search into Herſelf,

Herſelf, and a more earneſt Labour after vital Piety and the Power of Godlineſs, and to make them more the Holineſs of her Life. And now ſuch Experimental and Searching Writers as Mr. *Shepard* of *Cambridge*, Mr. *William Guthry* of *Scotland*, Mr. *Flavel* and *Mead* of *England*, Mr. *Stoddard of North-Hampton* and Mr. *Mather* of *Windſor* in *New-England*, &c, were more diligently read and highly valued.

She now ſuſpected all her former Experiences; that her Heart remain'd unrenewed, and that ſhe had not rightly received CHRIST; until *Dec.* 13. 1740: When on a Day of Private Prayer and Faſting, thoſe Divine Paſſages were ſet home with ſurprizing and overcoming Power on her diſtreſſed Soul in *Mat.* viii. *Mark* i, and *Luke* v. *And there came a Leper to Him, full of Leproſy, who ſeeing* JESUS, *fell on* his *Face and beſought Him, ſaying,* 'LORD, *if Thou* WILT, *Thou* CANST *make me clean:*' *And* JESUS *moved with Compaſſion, put forth his Hand, and touched Him, and ſaith unto Him,* "I WILL!—*Be Thou clean!*" *And as ſoon as He had ſpoken, immediately, the Leproſy departed from Him, and he was cleanſed.* With thoſe Paſſages of Grace, there came into her ſuch a ſweet and raiſed View both of the *Power, Willingneſs* and *Will* of this Dear REDEEMER, to cleanſe her from the Leproſy of Sin and ſave Her; and to ſatisfy her of it, and draw her to him in ſuch a Manner as ſhe never felt before. And ſhe told her younger Siſter, that if ever ſhe rightly embraced the SAVIOUR and was converted; ſhe thought it was at that happy Seaſon. Tho' this I never knew 'till ſince her Funeral: it being one of her Infirmities to be *too* reſerved.

Whether ſhe had any particular *Apprehenſion* of the Shortneſs of her Life, I cannot tell: But GOD who knew, ſeem'd to put Her on Redeeming her Time, and earneſtly improving Opportunities of Hearing his Word both Publickly and Privately, in Seaſon and out of Seaſon, and in the ſtormieſt Weather, as if ſhe *had*:—

and

and every Opportunity wou'd be the laſt. Some Peo
ple blam'd Her, as being over-diligent and eager: Bu
ſhe had *Salvation* and *Eternity* in View, went on ſtead
ly without regarding ſuch Suggeſtions, ſeemed to grow
dead to the preſent World, and to mind nothing ſ
much as to *make* her *Calling and Election ſure.*

Mr. *Tennent*'s ſearching Preaching raiſed in Her
as in many Others, a *great* and *conſtant Jealouſy* o
being *Deceived*: And upon every ſpiritual Declenſion
a Cloud of Derkneſs overwhelm'd her and inclin'd he
to judge ſhe *was*. His inſiſting alſo that without *ſanc
tifying Grace*, our BLESSED SAVIOUR gives none
Right to Partake at his *Table*, occaſioned her muc
Perplexity. For from thence ſhe argued; that unle
ſhe *knew* ſhe had *ſanctifying Grace*, ſhe cou'd not *know*
ſhe had a *Right*: And to Partake without *knowing* ſh
had a *Right*, would be not to Partake in *Faith*, bu
in *Preſumption*, and this ſhe had no Right to do. An
hence, when Doubts of her State of Grace aroſe, ſh
dare not Participate; but only attended with Deſire
and I believe with deep Regret and Self-abaſement. S
though her *Jealouſies* and *Fears* were troubleſome;
am apt to think they were uſeful; not only to mak
her Look more into and ſee herſelf, and make her mor
broken, humble, and careful, but alſo excite her Prayer
and Labours after livelier Degrees of Grace and th
clearer Evidence of it.

Sometimes ſhe had *Light* and *Comfort*: But I think
oftner otherwiſe. And this ſeem'd to be *another Infir
mity*; that ſhe was *afraid* of *Comfort*, leſt it belong'd
not to her, and ſhe ſhould be thereby deluded. For
think ſhe ſhould have humbly received every Comfor
which the Sovereign GOD by the *Scriptures* offered her
to excite her Thankfulneſs, Love, Praiſe and Zeal, En
couragement to go on in her Chriſtian Courſe, and Car
to guard againſt Ingratitude, Negligence and Security.

In her *lively and pleaſant Frames* ſhe wrote down
her happy *Ideas*, and they were her choiceſt Writings
Bu

but afterwards in a Time of Decay ſhe burnt them: And the Reaſon ſhe gave to an intimate Companion and one of the Female *Society* to which ſhe join'd for the moſt indearing Exerciſe of ſocial Piety, was, becauſe, in Caſe ſhe ſhould be ſuddenly taken away, her Friends would think Her to be as Good as thoſe Writings repreſented.

But I now come to her *Sickneſs*.

On *Tueſday*, *May* 29, ſhe was ſeized on a ſudden with a *ſlow Fever*: And upon going up to her Chamber drop'd a Word, as if ſhe ſhould never come down alive.

From the Beginning ſhe was much more apprehenſive of *Danger* than any elſe: And though concerned about her Soul; yet complained of her Stupidity, Hardneſs of Heart, Blindneſs of Mind, Impenitence and Unbelief; cenſuring and condemning herſelf of all Good, denying ſhe had any ſanctifying Grace, but judging ſhe had been deceiving Herſelf with the counterfeit Reſemblance of it.

Her *Fever* continued without Intermiſſion for about a *Month*: And then becoming *Hectical*, perſevered with ſome ſmall Abatements in the former Part of the Day; and then riſing higher in the *Afternoons* and *Nights* to a terrible Degree until ſhe expired.

Though ſhe had ſeveral ſurprizing Turns when ſhe thought ſhe was Dying; yet I ſaw no very dangerous Symptoms 'till *Lord's-Day*, *July* 1, at my Returning Home from the *Afternoon* Exerciſe: when ſhe was grown ſo ill that we apprehended ſhe was haſtening to her great Change, and her Mother thought Herſelf obliged in Faithfulneſs to tell her our Apprehenſion. Upon which ſhe thank'd her for the Kindneſs; but quickly fell into *great Diſtreſs* in the awakening Views of a *near Eternity* and her being unprepared for it. With Agony ſhe cried—'O I am juſt going into E-'TERNITY! And I have no Intereſt in CHRIST, and 'I can't Submit, I can't Believe! O what ſhall I do!

'O Dear Sir, What ſhall I do! &c.' I told Her, 'There was no other Way, but to condemn Herſelf 'at the Foot of the Allſufficient and compaſſionate 'REDEEMER, and there to lie and die imploring the 'Mercy he offered; and if ſhe did ſo, I believ'd He 'would in no wiſe caſt her off, or let her periſh.'— It would brake a Heart of Stone to hear her! And O the Horror of *that Night*! It was one of the moſt diſtreſſing I ever knew!

We were afraid of her Dying all that Night. When I was obliged to leave her that ſhe might get ſome Reſt, I ordered the Watcher, as at other Times, to call me, if there ſhould be any Alteration: And when I came to Her early in the *Morning*, I found her exceeding ill, weakened and diſcouraged; and that being reſtleſs ſhe had not ſlept a Wink, being afraid of cloſing her Eyes, leaſt ſhe ſhould ſuddenly open into *Eternity*. But after ſome Diſcourſe and Prayers, ſhe was perſwaded to reſign Herſelf into the Arms of JESUS, compoſed herſelf to reſt, and ſlept: And upon awaking was a little refreſhed; which I improv'd to encourage her.

However, her awful *Darkneſs* ſtill continued. And though I reaſoned with her about her *former Experience*, yet all in vain. 'O Dear Father, (ſaid ſhe) you have 'better Apprehenſions of me than you ſhould have: 'You don't know what a vile Creature I am: I have 'dreadfully apoſtatized from CHRIST, have grown ex'ceeding negligent of religious Duties, and was return'ing to the World again.' I told her, we did not perceive it; that I could not ſee thoſe Decays ſhe ſpoke of, to be inconſiſtent with a regenerate State, though they were Matter of deep Abaſement, and ſhe ſhould have a Care ſhe denied not the gracious Work of GOD within Her. 'She beg'd me not to ſpeak to her nor 'Pray for her as a *converted* Perſon, but as a wretched, '*unconverted Sinner*; who had cloſed with CHRIST '" from meerly ſenſitive and ſelfiſh Motives, as Fear

of

'of *Hell*, and not from the higheſt Apprehenſion and 'Love of HIM as moſt deſireable to ſee and enjoy.'

I told Her CHRIST as a compaſſionate Saviour had revealed *Hell* to us on Purpoſe, that we might be afraid of it, and by the Fear be mov'd to fly to him to ſave us from it; and this muſt therefore be a dutiful Compliance with his gracious Purpoſe; that this Kindneſs in diſcovering *Hell*, with his Concern and Willingneſs to ſave us from it, is a Part of his Amiableneſs, for which we ought to love and embrace him; though we ſhould indeed be excited alſo with the higher Motives of *his Perſonal Excellencies*: But by her former Experience, it ſeem'd to me, ſhe had cloſed with him from the Views of theſe as well as the other.—'She could 'not deny that ſhe had ſometimes thought ſo; but 'could ſee nothing of his Lovelineſs now, and concluded ſhe had been deceived.'

I alſo argued from her Love to the Houſe and Word of GOD, and to his People and Miniſters; from her peculiar Love to Thoſe whom ſhe apprehended to be moſt eminent for vital Piety; eſpecially thoſe Miniſters who moſt laid open the Hypocriſy of the Hearts of Men, who made the Hypocrites and Formaliſts the moſt uneaſy, and were moſt zealous for the Power of Godlineſs: From her bitter Mourning we were Witneſſes of for the Loſs of the Rev. Mr. *Cooper*, though ſhe was neither related to, nor acquainted with Him any otherwiſe than by a diligent Hearing his Lectures; but only becauſe of his Eminence in Piety, Preaching, and Activity in Promoting the Doctrines of Grace, the Converſion of Sinners, Edification of Converts, and therein the Cauſe of CHRIST: † As alſo from

† Her younger Siſter had alſo juſt been telling me; that the Day after Mr. *Cooper* Died, *this Eldeſt Siſter* had ſuch an awful View of the *Anger* of GOD therein, as ſhe was hardly able to bear up under it. I did not inſiſt on her aggravated Sorrow for the Loſs of her Rev. Uncle *Thacher*, becauſe of his Relation; tho' he was very Dear to her on the like Accounts as Mr. *Cooper*.

her Choice of pious Companions, and other hopeful Signs of Grace: But all to no Purpoſe. And though the Rev. Dr. *Sewall* likewiſe laboured to reſolve her Scruples, we found that none but the ALMIGHTY Himſelf could do it: Though we believed her to be a Child of GOD, yet if HIS SPIRIT did not *witneſs* with her Spirit that ſhe was ſo, ſhe could not ſee it, nor could we help her to the View, and to Him we were oblig'd to leave it. Dr. *Sewall* obſerving to me, from his former Acquaintance with her, that if ſhe ſhou'd die in Darkneſs, we ſhould have good Ground to hope, that GOD had given her Grace and wou'd take her to Glory.

I then chang'd the Tenor of my diſcourſing from Day to Day: And *ſuppoſing ſhe were not converted*, repreſented her Caſe as indeed very dreadful, but not as deſperate: And at ſeveral Times, as ſhe was through grievous Illneſs able to bear, endeavoured to ſet before her the infinite Fountain of Mercy and Grace in GOD; how this Fountain is open, free, and eternally overflowing thorough CHRIST even to the chief of Sinners; how he delights in overflowing; how He thereby glorifies every Perſon in the Godhead, both FATHER, SON, and SPIRIT; and how he would be ſo far from looſing any Glory, that he would glorify more of his Perfections in Forgiving and Saving her, than in Rejecting and Damning her. I endeavour'd alſo to ſet before her the wondrous Pity, Condeſcenſion, Offices, Humiliation, Sufferings, Sacrifices, Righteouſneſs, Merits, Exaltation, Glory, Power, Grace, Calls and Promiſes of CHRIST; how touched with a Fellow-Feeling of her Infirmities and Miſeries; how tenderly compaſſionate; how open his Arms; how earneſtly inviting and intreating; how ready to receive her, beſtow his Righteouſneſs on her, intercede for and reconcile her to the HOLY GOD: That one ſingle Interceſſion of his would ſave her Eternally: He need only ſay, 'O DIVINE FATHER! *Here is a poor guilty, wretched, periſhing and ruined Sinner; for my*

Sake

Sake be reconciled to her;' and GOD would be reconciled immediately, that very Moment: That CHRIST only waited for her *coming* towards him; and as the Father of the Prodigal, he would even run immediately to meet and embrace her, intercede for and reconcile her, yea beſtow HIMSELF, his SPIRIT and all his Benefits and Graces on her.

She would reply—'O ſhe could not come to CHRIST, 'ſhe could not truſt in Him, ſhe could not believe, &c. I told her, If ſhe thought *ſhe could not come to him*, nor towards him; *He was come to her*; He was come in ſhewing her, her Sin, Danger, periſhing Condition and abſolute Neceſſity: He had done abundantly for her already and was ready to do infinitely more: He was now at Hand, and looked on her; and ſhe need only *look up* to Him, and he would interceed and ſave her: Or if he had given her a Heart to *caſt Herſelf down* at his Feet, and reſolve if ſhe periſh'd, ſhe would periſh *There*: I believ'd He would never let her periſh *There*: He muſt have infinitely more Mercy than the Bowels of her own Father for her. 'O but 'this Heart of mine (ſhe ſaid) is hard, and my Mind 'is blind, and I can do nothing.' I told her, that to feel her utter Impotence and loſt Condition, and *condemn* Herſelf at the Foot of the REDEEMER, was the Goſpel-Way to receive both *Saving Strength* and *Righteouſneſs* from Him: What could ſhe wiſh for more than thoſe moſt gracious Words in 1 Cor. xi. 31. *For if we would judge ourſelves, we ſhould not be judged.* 'She ſeem'd reſolv'd to lie at his Feet, though ſhe pe-'riſh'd There:' But no Ray of Light or Comfort — nor was ſhe able to *Submit* to Dye, 'till Death appeared.

My Dear People, You muſt needs be ſenſible of the great Diſtreſs of a Father's Heart, putting his Soul in her Soul's Place, for ſo many Weeks together.

Inceſſant Prayers were made for her both in Publick and Private by her Relatives and pious Acquaintants

who

who dearly loved her: But they all till the *laſt ha*
Hour of her Life ſeem'd unanſwer'd.

Some were perſwaded GOD would not remove he
till he gave her Light and Peace and Joy in Believing
And *theſe two Things* eſpecially, were Matter of Thank
fulneſs, of Hope and Comfort to us: (1.) That Go
was pleas'd to continue to her all along, when ſhe wa
quite awake, the clear Exerciſe of her Underſtanding
as alſo great Calmneſs and Compoſure, unleſs now an
then in ſome ſudden Apprehenſion of Dying: (2.
That he was alſo pleaſed to enable her conſtantly t
bare his Hand, with Meekneſs, Patience and Humility
condemning and abaſing herſelf, and Juſtifying him
yea almoſt continually, upon the ſmalleſt Inſtances o
Bodily Relief, or Kindneſs of others, tenderly repea
ting it—*O how Good is GOD!—O how Good is GOD*
—And ſo running up every Comfort to HIM.

But in ſuch perplexing Darkneſs ſhe continued 'til
Friday July 20 about *Sunſet*, when with Surprize ſhe
entered the Valley of the Shadow of Death.

About 5 in the *Afternoon*, I was haſtily called up, and
found her in great Diſtreſs for Want of Breath: And
no Doubt ſhe was actually Dying, though it was hid-
den from me. I firſt aſk'd her, 'If ſhe was yet ena-
'bled to Reſign to the Diſpoſe and Arms of CHRIST?'
She Replied—*She hoped ſhe was in a great Meaſure*:
Which was more than I had yet heard from her. Af-
ter Prayer and ſome Diſcourſe, ſhe was a little reliev'd,
and we left her to compoſe herſelf to Sleep. But ſleep-
ing a few Minutes; about 6, ſhe waked in the ſtrong
Agonies of Death, and was in great Agonies all the
while Dr. *Sewall* was Praying, and the *Phyſician* was
with Her: But Bleſſed be GOD, in her full Senſes.

When they had left her I told her, the *Phyſician* ſaid
he could do no more: And we muſt reſign her to the
Arms of Mercy. Upon this ſhe ſurprizingly and calm-
ly compos'd herſelf to Die: But now had no Strength
to ſpeak; and her Breath failing, ſhe ſhut her Eyes,

and

d ſeem'd to be dying away. And now was the moſt final Time of all!— To ſee her depart in Darkneſs, ithout any Gleam of Light or Comfort!—And look- on her, I ſaid; 'Dear Child! we ſhall never hear her ſpeak one Word more!

O the Diſtreſs in the Room!— But in the Hight hereof, while I was holding her Arm in my Hands; 3 *or* 4 *Minutes*, to our great Surprize, ſhe opened r Eyes: And recovering a ſmall Meaſure of Breath, ith an inward interrupted Speech, through great Dif- ulty for Want of Breath and Strength, ſhe had juſt ime to whiſper to me in a new Language; which ſhe preſſed with great Earneſtneſs, exerting herſelf to the moſt, and ſo as to be plainly heard by 4 or 5 who were earſt to her.—'*O I love the* LORD JESUS *with all my art! I ſee ſuch an Amiableneſs, ſuch an* AMIABLE- *s in Him; I prize Him above a Thouſand Worlds! the Delights and Pleaſures of the World are nothing* HIM! I aſk'd her, If ſhe could now *Reſign* Herſelf his Arms? She replied—*O Yes! I Believe in Him! Rejoice in Him! And I rejoice in all the Agonies I have ne!* And *tell the young People of it*: *Tell* ſuch a one, d ſuch a one, and ſuch a one, *and all the Society, for ſtrengthening their Faith and their Encouragement to n! Tell* ſuch a one, *Not to mind the Vanities of the rld, but ſeek to make her Hope ſtronger. Tell* ſuch a , *To live nearer to GOD, and live nearer to Him*: l ſuch a one, *Not to be ſo careful about worldly Mat- , but to be more careful after* CHRIST *and Grace.* d having deliver'd the like pithy, pertinent and pa- ick Meſſages for 5 others, I then aſk'd her—'Well Dear Child! What have you to ſay to me?" *O* , ſaid ſhe, *that you may be more fervent in your niſtry, and in exhorting and expoſtulating with Sinners!* All the while ſhe ſaid theſe Things in the burning rciſe of Love to CHRIST and *Souls*, I felt the ſtrong vulſions and trembling Agonies of Death in her : and as ſoon as ever ſhe had finiſhed her ſaid Wiſh

for

for me, finding her Life a going, ſhe had only ſo much Breath remaining as juſt to ſay—*and now* LORD JESUS *Receive my Spirit!* and letting her Head fall back and dying away, we Prayed; and while we were in Praye Reſigning her Soul to JESUS, ſhe without a Groan o Sob breathed it into his Boſom.

I repeated her Words as ſhe deliver'd them, ſo a the Reſt in the Room might know them: And neve did I ſee ſo much *Diſtreſs*, eſpecially round a dying Bed on a ſudden turn into ſo much *Joy*. I could ſcarc have thought it poſſible before, that a Father, a Mo ther, a Brother and Siſters, could have been ſo tranſ ported in the expiring Moments of one ſo near an dear to them.

O the mighty Power of GOD! O the Adorablene of his ſovereign Pleaſure! O the amazing Depths o his Wiſdom! O the Wonders of his Pity and Grace O the Tenderneſs and Lovelineſs of the Dear REDEE MER! What irreſiſtible Reaſon is here to admire an love and chuſe and ſeek Him, and relinquiſh ever Creature as Loſs and Droſs and Dung in Compariſo with him! And O what enlivening Arguments are here in the midſt of the thickeſt Darkneſs, like the Belly o Hell, to hope and wait to the lateſt Breath of Life, fo Mercy and Salvation!

Never let a poor, diſconſolate Soul from this Tim deſpair in the Mercy and Power of GOD; while it feel nothing elſe b[illegible] Guilt and Filth, and Impotence an Wretchedneſs [illegible] Ruin within *itſelf*.

O the Glory and Divinity of the true Religion of th the Bleſſed JESUS! To ſee even a *feeble*, *tender*, *dark* an *ſelf-condemned* Soul, patiently and meekly baring all th Anguiſhes of a conſtant Fever, with its reſtleſs Night accompanied with Fears of Death and Eternal Miſery for 7 *Weeks* and a *Half* together; humbly juſtifyin the Holy GOD, and continually admiring his Goodne to her: And after all her earneſt Deſires of Life, tha ſhe might have a further Seaſon of making ſure of

happ

happy Eternity, 'till ſhe came into the Agonies of Death; yet then at once to loſe her Fears, and even Rejoice in thoſe very Agonies; yea chiefly to employ her few expiring Moments in expreſſing her dying Concern for their Salvation who were outliving her:— Is this in the Power of Nature, or of any meer Creature? Or is it not the cleareſt Evidence of a Power *Divine*, a bright Diſplay of the Excellence of CHRIST, and his Religion, and a pleaſing Demonſtration of its happy Reality.

O what abundant Cauſe for all *her Relatives* and *Friends*, yea for the *People* of GOD who have heard of her Darkneſs and have pitied and prayed for her; now to Thank and Praiſe him, and to encourage themſelves and others to ſeek and hope in him for the Time to come!

O what unrepliable Reaſons for her *neareſt Friends* and *Relatives* to ſubmit entirely to the Sovereign, righteous, holy and bereaving Hand of GOD, eſpecially when ending with ſuch a Smile of Mercy! But alas! I find my latent *Enmity* to GOD too often riſing in ſecret Diſſatisfactions with his Dealings towards me, againſt the ſtrongeſt Reaſons and the higheſt Obligations! O the Enmity of the Heart to GOD! And it may be none may ſo clearly ſee it, or ſo much ſuſpect it, 'till they fall under powerful Convictions, or come to be tried with ſome very afflicting Providence.

My Dear People! With my moſt affectionate Thankfulneſs for your tender Pity and Kindneſs to us under this heavy Affliction, and your great Reſpect to the Dear Deceaſed; I deſire your Prayers, that *we* may be ſupported, ſanctified, comforted and quickened; that we may ſo *behave* ourſelves in ſuch a trying Diſpenſation, as to Glorify GOD; and ſo *improve* it, as to get and live in an habitual and actual Readineſs for Death and Eternity. For *me* in particular that I may be excited to more earneſt Labours for your eternal Salvation; May be enabled to anſwer the *affectionate*

Wiſh of my Dying Child; and that the SPIRIT of GOD may greatly quicken and proſper me, with my Dear and Rev. Colleague in the whole of our Miniſtry! And may the LORD abundantly Reward you both in ſpiritual and temporal Bleſſings: And in particular give both to you and yours the moſt deſireable Light of his Countenance in your dying Moments.

But I can not tell how to end my Sermon without a plain Addreſs to you all, in the particular Characters of *Parents* and *Children*, upon this Occaſion.

1. TO thoſe who are *Parents*.

O both now and conſtantly conſider, *your Children* have immortal Souls, but very frail and dying Bodies: That they are haſtening to Death and Eternity: That their preſent Life is the only Time of Preparation for them, and this Time is utterly uncertain: That as GOD has graciouſly given them to you, He has committed their moſt precious Souls to your ſpecial Care, He will require them of you, and now is the only Seaſon you are certain of, to labour in their Preparation for that Eternity and Judgment they are haſtening to.

O! do you not love *your Children?* Do you not pity them under their temporal Afflictions? And are you not ready to do and ſuffer any Thing for their temporal Comfort, which is but for a few uncertain Moments? And don't you love their immortal *Souls*? Don't you pity them under the terrible Wrath and Curſe of GOD, and the deſtroying Power of Sin and Satan? And can you quietly ſee and let them go on in Sin or Vanity, or Neglect of CHRIST, and ſo down to *Hell?* Are any of you willing they ſhould deſcend to that dreadful Place, and there among Devils and damned Wretches, for ever cry and curſe you, for your cruel Negligence to ſave them from that Gulf of Horror.

If a *Child* of any among you be There already, or ſhould be There hereafter through your Neglect; O how horrible the Guilt, how bitter the Reflection! And if you ſhould be damned with them too; O what a

horrid

horrid Welcome will they give you, when you go down to them into the Infernal Regions! and how inſufferably upbraid you before the World in the long Day of Judgment, and the Eternity thereafter!

O therefore, now ſtir up yourſelves to improve the preſent Time to ſecure them from endleſs Miſery. Tell them of the glorious Perfections of GOD who made, upholds, defends them; gives them every Comfort; obſerves, diſpoſes of and will ſurely judge them. Tell them of the Word of GOD, of his righteous, holy, ſpiritual and extenſive Law; of the fearful Threatenings and Curſes in it; of Death and Judgment, Heaven, Hell, Eternity. Tell them of their immortal Souls; of their Sinfulneſs, Guilt and Impotence; and of their condemned, dangerous and undone Condition. Tell them of the Nature and Neceſſity of Renovation by the HOLY SPIRIT; of the All-ſufficiency and Willingneſs of CHRIST to reconcile them to GOD and ſave them. Tell them who CHRIST is, and what He has done and ſuffered on Earth, and what He is Doing in Heaven for their Redemption and Eternal Bleſſedneſs. Do what you can to ſet him forth in all his Offices, his Benefits and Glories. Tell them of the Nature and Neceſſity of Repenting and Believing in Him. Put them on Reading the *Holy Scriptures*, and the moſt experimental and ſearching Writers: In all appointed Ways endeavour to lead them to the Dear REDEEMER: And never ceaſe to Pray and Labour, 'till you ſee his Image formed in them.

2. To you the *Children* both Younger and Elder.

O Dear *Children*! You plainly ſee, you may *Dye* in Youth; and when you Dye you go into *Eternity*. GOD has made you for Eternity; he will bring you to Eternity; and when to bring you to it, wholly depends on his Sovereign Pleaſure. Your youngeſt Age, your greateſt Strength and Health, your Merriment and Confidence, are no Security: nor can the Skill of the beſt Phyſicians, nor the Power of Medicines, nor your moſt

piteous Cries, nor the moſt earneſt Prayers of others, ſecure you from Death or Eternity in your early Days. But thoſe of you who now think yourſelves the furtheſt off, may be the neareſt to them.

And O! If any of you ſhould be ſurpriz'd this Week, or in any other, when you expect it not, with ſome fatal and diſtracting Sickneſs unprepared; O what can you then do? It pleaſed GOD indeed to give my Child the Exerciſe of her Underſtanding all the while: But O how many others are ſoon after they are taken, deprived of theirs? And this may be the Caſe with you. In the Name of CHRIST I warn you of it: And in his dear Name I warn you now to delay no longer, but now and from this Time forward do your utmoſt to conſider and ſee your dreadful Sinfulneſs and Danger; and look and ſeek and cry unceaſingly to Him, to ſhow them to you, and by *Renewing* you to ſave you from them.

He ſees you in all your Wretchedneſs: He pities you moſt tenderly: He is loth that you ſhould periſh: His Arms are open ready to embrace you: He by me now calls you to him: He calls aloud: He calls again. O if he were here in Fleſh; how kindly would he look upon you! How would he ſtretch his Hands out towards you! How would he call you with a Flood of Tears! How rejoice in ſeeing you moving towards Him! And how greatly would his Heart be grieved with your refuſing to come to Him, that you might be ſaved and be his forever!

O will you at length now hear him? Will you now reſolve that you'l ſlight him no longer? Will you now yield to his melting Calls? Will you now Reply—'O 'Deareſt JESUS! I will ſlight Thee no more! I will 'deny Thee no longer! I am willing to be thine! I 'deſire to be thine, and that Thou mayſt be mine, in-'tirely and for ever! O I look to Thee! I come to 'Thee! I try to come! I give myſelf to thee! Thou 'LORD JESUS, haſt at laſt made me willing! Thou haſt

'haſt raiſed theſe Deſires in me! And O now anſwer 'them! Now take me to be thine! O renew my 'Heart, and come into it, and dwell and reign in it as 'thine own for ever! And I will for ever Love and 'Praiſe Thee!'

To conclude his preſent Calls—If you thus comply, then CHRIST is yours, and all his Benefits are yours, and Death is yours, and Heaven is yours, Eternity is yours, and GOD is yours; They are yours for ever.

APPENDIX.

Containing *Copies* of ſome of her *Papers.*

THOUGH ſhe unhappily burnt *the choiceſt of them, for the Reaſon mentioned before, and has only left ſome* rough *and* unpoliſhed Draughts *of others, which ſhe would doubtleſs alſo have deſtroyed, if ſhe had in the leaſt ſuſpected we ſhould thus improve them; yet in Hopes of their doing ſome Good, we ſhall venture to give them to the Publick in their natural Dreſs, without adding a Word.*

The *Method* I intend by GOD's Grace to keep *every Day.*

In the *Morning.*

Riſe at *Five.*

As ſoon as I am dreſt, endeavour to *Praiſe* GOD for his *Mercies* the Night paſt, and beg his *Aſſiſtance* in *Reading* his moſt holy *Word.*

Then *Read* ſome Portion of *Scripture,* and *Meditate* upon it, or read ſome *Expoſitor* upon it.

Then endeavour to Praiſe GOD by *ſinging* Part of a *Pſalm* to myſelf.

Then *Addreſs* myſelf to GOD upon my Knees: Adore and Praiſe him for all his *Goodneſs* to me; Confeſs my *Sins,* and utter *Unworthineſs* of the Leaſt of his Mercies; beg for the *Pardon* of them in and through CHRIST, and for *Grace* and *Help* againſt them for the Time to come, and to reſiſt and overcome all the *Temptations* of the Day. Beg for the *Preſence* of GOD with me throughout the Day; enabling me to do the *Duties* of it, and guiding me in all the *Affairs* of it, enabling me to do all to his *Glory.*

Then ſet my ſelf about my lawful *Buſineſs*; endeavouring all the Day to keep a ſtrict *Watch* over my *Thoughts, Words* and *Actions.*

At

At *Noon.*

About *Twelve* o'Clock, if I can, Retire to Praiſe GOD for his Goodneſs to the whole World of *Mankind*, and to recommend them to him for his particular Favour. Remember and interceed for *Friends* and *Relations* in a particular Manner.

Then read a *Chapter.*

At *Night.*

Retire into my Chamber as ſoon as poſſible: And

1ſt, *Examine* how I have ſpent the Day:

What *Mercies* I have enjoyed;

What *Sins* I have committed; and

What *Duties* I have omitted.

Then,

Addreſs my ſelf to GOD through CHRIST, for Pardon, Peace and Cleanſing: Returning humble and hearty *Thanks* for the Mercies of the Day paſt: And conclude with *committing* my Soul and Body into his Hands.

Read a Portion of holy *Scripture*; And if it is pretty ſeaſonable, ſome other *good Book*: And ſo go to Sleep.

There are ſome other rough Draughts of Letters *and* other Writings *which might be uſeful: But for Want of Room we muſt omit them. And here offer the Publick the following* Lines *which we found in her Pocket Book in her own Hand-Writing, after her Deceaſe: Tho' whether of* her own Compoſure *or tranſcribed from* ſome other, *we are yet uncertain. However, when we found them, we could not but be ſurpriz'd to ſee how they had juſt been* exemplified *in her, and ſeem'd to point us to the* Views *ſhe had in her own Mind of* her Frailty *and* Mortality *at the very Time when her Fever ſeiz'd her with theſe Lines about her.*

GO careleſs Mortal, view that withered *Flower*;
Freſh in the Morn it bloom'd, a beauteous Hue
Sat on its ſmiling Boſom; all around
Diffus'd, its chearing Odour fill'd the Air;
But 'ere the Sun reach'd the Meridian Height
And in full Glory ſhone, a Mortal Pale
Seiz'd the fair Flower and robb'd it of its Charms;
See how it fades, it droops, it bows, and dies!

We conclude with the *following Papers* of *her own.* viz.

A LETTER.

My Dear Couſin,

I Receiv'd your loving Letter *April* 2, and am much oblig'd to you for your kind Counſels and Cautions. Indeed the Foundation on which we build our Hopes of eternal Happineſs being of the utmoſt Importance, deſerves our greateſt Care and Solicitude.

Thoſe

Thoſe Foundations which you rightly obſerved the moſt build upon, are equally falſe and dangerous. No my dear Couſin, nothing but the moſt *perfect Righteouſneſs* of CHRIST, imputed to us and received by Faith alone, can juſtify us in the Sight of GOD; and *his inherent Righteouſneſs* wrought in us, can make us capable of injoying God in this or the next World. 'Tis on this Foundation I build all my Hope of Happineſs.

All my own Righteouſneſſes are but as filthy Rags. My beſt Duties are ſpecious Sins, guilded Iniquities. Every Action an unregenerate Man performs is Sin. I uſed very much to wonder what was meant by ſuch Expreſſions as theſe: But ſince GOD has of his ſovereign Grace and Mercy been pleaſed to open mine Eyes, and ſhewn me the Vileneſs of mine own Heart, that corrupt Fountain from whence all the Streams of evil Actions flow; I have ſeen that (as Mr. *Whitefield* ſays) *by Nature I am half a Devil and half a Beaſt*; I *know that in me, that is in my Fleſh, dwells no good Thing*. No, the *Heart of Man is evil, and only evil continually*, 'till it is changed by Divine Grace: And *a corrupt Tree cannot bring forth good Fruit*. No, every Action of a natural Man, however good in itſelf; yet in the *Manner* of Performance, is ſtain'd and defiled with ſo much Sin, as muſt needs render it abominable to the pure and holy GOD. I wonder how any Body can think to merit by any Thing they can do; when all is polluted with Sin. Alas, *we are not ſufficient of ourſelves ſo much as to think a good Thought, but all our Sufficiency is of GOD*. And if we could perform any one Action after a perfect Manner, we could not merit by it, becauſe it is our Duty to do ſo: Much leſs when we can do nothing without Sin. O what Need have we to fly to the *perfect Righteouſneſs* of CHRIST, and lay hold upon it by Faith! This, this will cover all our Nakedneſs. But we muſt throw away all our filthy Rags, before we can be clad with *this white Raiment*. We muſt part not only with our *Sins*, but with our *Duties* as to putting our *Truſt* in them, and placing our *Dependance* on them. Yea, *this* muſt be upon CHRIST alone. This alone will ſtand the Storms of Perſecution. O my dear Couſin! Let us build upon this Rock, and the Gates of Hell ſhall never prevail againſt us. And we muſt be ſure not to make a *Chriſt* of our *Duties*. How apt are we to do it? But if we are not willing to part with every Thing for CHRIST, we cannot be his Diſciples.

O my dear Couſin! Pray, pray, pray for me; that my Faith fail not; that I may be willing to part with every Thing for his Sake when he calls me to it. I am ſure *one Moment's* Senſe of his Love will make amends for all. What then will an *Eternity* do? O when I think of *Eternity*, I am loſt! After Ten Thouſand Thouſand Thouſand Years are paſt, it is but begun. ---------- But I muſt conclude with my hearty Prayers for the Welfare of your immortal Soul; and deſiring yours in Return, Your loving Couſin,

D. P.

Another

Another LETTER.

My dear Couſin,

WHAT's the Matter you will not ſay one Word to me? Are you offended? at what? Come my Couſin, let us live in Love and Peace, that ſo the GOD of Love and Peace may dwell with us. I'll aſſure you I am ſo far from being offended with you, that I love you better than ever, and would do any Thing in my Power for your Good, eſpecially for the Good of your Soul.

O my dear, I am afraid you ſet your Heart too much upon the Vanities of this World. O what are all Things under the Sun? Nothing but Vanity and Vexation of Spirit. Here's nothing capable of ſatisfying the Deſires of an humane Soul. No here's nothing but *Huſks*: But in our Father's Houſe is Bread enough and to ſpare. Let us then ariſe and go to our Father for this Bread of Life; without which we muſt eternally periſh.

O my dear, let me earneſtly intreat you to come to CHRIST. O you can't think what a compaſſionate and tender Father he is, unleſs you have felt his Love. If you have, you have felt the Meaning of thoſe tender Expreſſions of the Spouſe; *My Beloved is white and ruddy the Chiefeſt among Ten Thouſand, and he is altogether lovely*: You know what it is to rejoice in him, and in his Love. *How much better is thy Love than Wine,* O moſt dear REDEEMER! What's all the Pleaſures of Senſe, when compared to theſe exalted Pleaſures that flow from his right-Hand? One Smile of his Face is worth ten Thouſand Worlds. One Moment's Taſte of his Love is more pleaſant than an Eternity ſpent in ſenſual Pleaſures. O ſometimes I long to be diſſolved, and to be with CHRIST. I would not live here always if I might in this World of Sin. But I deſire to ſubmit to my heavenly Father's Will: if I may but be kept from the Pollutions of this World, and have Grace to reſiſt and overcome the Temptations of it.

O I moſt earneſtly beg your Prayers for me: that GOD by his SPIRIT would ſanctify me wholly in Spirit Soul and Body; that ſo I may be prepared to glorify him here, and enjoy him for ever in Heaven In which bleſſed Place may you and I meet and rejoice together forever *Amen.* I conclude, praying the beſt of Bleſſings may reſt upon you, Your loving Couſin,

Deborah Prince.

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CORRECTIONS.

Page	15.	Line 11.	Read Conqueſt,
	16.	28.	Scheme,
		laſt but 1	ſore Bereavements,
	22.	19.	buried out of Sight
	24.	laſt but 2	ungrateful Negligence
	25.	17.	emptying her ſelf of all Good,
	28.	29.	Sacrifice,